FREE SOCIETY

ENTERED AT SAN FRANCISCO POSTOFFICE AS SECOND-CLASS MATTER.

An Exponent of Anarchist-Communism: Holding that Equality of Opportunity alone Constitutes Liberty; that in the Absence of Monopoly Price and Competition Cannot Exist, and that Communism is an Inevitable Consequence.

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BEWARE.

Have you always been respected by your neighbors?
Do they ask your advice on all important matters?
Do they all speak well of you, and point you out as a leading citizen and a pillar of society?
Has no one ever said that you were beside yourself,
Or called you crazy, or a crank, or a pestilent fellow?
Have you never been accused of associating with publicans and sinners, or of stirring up the people, or of turning the world upside down?
In short, are you thoroughly respectable?
Then beware! you are on the downward road; you are in bad company.
Mend your ways, or you can claim no kinship with the saints and heroes which were before you.

—Ernest Crosby.

OPPORTUNITY.

Better than anything else I can think of, UNRESTRICTED OPPORTUNITY defines my idea of freedom.

If free, the individual will have no person or small collective body from whose nagging he need shrink, nor any large, strongly organized institutional power to quail before. Circle of acquaintances, family, master, plus Church, State and corporation—none will there be to obstruct or dictate his development. His own mind force must measure his achievements; the lack of brain energy his only boundary.

Freedom means: unrestricted opportunity to live; unrestricted opportunity to propagate life; unrestricted opportunity to live a healthy life; unrestricted opportunity to foster every faculty of mind and body of which one finds himself possessed. I mean every positive progressive faculty. In a truly free society, the repulsive, anti-social or negative qualities, now so common, will have dwindled away for lack of objects to be busied upon, or to prompt their cultivation. As there will be no authoritative organization, there can be no civil man-catching and clubbing-fraternities! no bloody military-glory!

To hinder free association is to restrict opportunities for life. When the masses conclude to ignore restraints, and to associate freely, the returns from the association, whether it be for idle pleasure or for vital purpose, will be "to each according to need," that is, to the extent of each one's capacity for enjoyment, or practical use, or liability to waste. Unless the product can cover these, the supply of freedom will be "short;" for we do not expect the transformation of human beings into self-abnegating angels. But with slave bandages unbound from our brains, anxiety about quantity will vanish forthwith.

In a society sans restrictions, he who aims to amuse, on either a small or large scale, must draw on his originality for his plot and "fill in" with the world's wit, wisdom, trappings. The inventor will not then as he must, perforce, do now, beg his master to monopolize his method or machine, but he will exhibit to comrades the practical possibilities of his plant; and its benefits will be gladly accepted by them.

For what reason the family tie should be singled out as a form of bondage worthy of preservation by people who vigorously condemn chattel, religious, political and wage slavery, is a mystery. DO THEY fear the wantonness of society, if this knot be undone, as adherents of other manufactured systems of repression do when their pet modes are assailed? DO THEY imagine this cord useful for the preservation of the ignorant, the ignorant who must be "saved from themselves"? Whence the facts upon which to base this supposition, I know not. No less a personage than Madam Roland advised her companions to observe the church ceremonials solely for the safety of their servants, who would, it was predicted, begin a stampede to the devil without delay, if the check of priestly warnings were unheeded. An evolutionist has no call to worry over frightful catastrophies of this—stamp! The "survival of the fittest" is certain. Cut the tethers; and the material of the composition of every human creature will straightway be put to the test. Suppose the gain in population be overbalanced by suicidal management of natural forces, the dying out of the species in freedom will lead happily to the realization of that preached and prayed for event, life in a "hereafter," when all knowledge permeates all, rest is eternal and tears fail to flow! Joyful decadence is preferable to a sorry and wretched succession, when life is assured with ropes!

Any home or family life which I have shared or of which I have been even an infrequent observer, was steeped with more of that "familiarity which breeds contempt," of matter-of-course impoliteness, of friction irritating to nerve and distressing to mind, than inspired with the IDEAL of home where harmony and love are boundless. What there is that is desirable about the family institution, I do not see. There are many causes for the rasping and jarring incident to family life. Economic freedom will dispel some of them; but TIES of relationship may be as galling as any others. The distinctive ideal of the family, good fellowship, is more easily secured elsewhere.

Unrestricted and UNFORCED propagation will follow, as a matter of course, the breaking away of the family bandage of slavery, tightly encircling the public head. To those of us who are no longer frightened at the prospect of unlimited freedom, the goal of unhampered sex association looms up, to be persistently struggled for. It is a gigantic task to convince our fellows of the blackness of the "moral" appendages, Church and State have fastened to them, to make mulcting easier.

Granted unrestricted access to the world's knowledge (and ignorance!) of hygienic conditions and liberty to choose ways and means of living—who can complain then when he suffers the ills of unwise choice and action?

Commerce and custom are the chief restrictive foes to face, when dress, diet, rest, recreation, labor, learning, etc., are under advisement. Love of display inaugurated most of our follies in these matters; the markets and Dame Grundy's laugh and frown keep them in full swing. Scarcely a thought of comfort creeps into the mind, when clothes are furnished and fitted; nourishment "isn't in it" when the palate partakes. The energies are outraged in drudging and sport—"haphazard" tells the tale of all the concerns of life connected with health.

Oh! for opportunity to live independently! to draw at will upon the infinite sources of rugged vitality!

Unrestricted opportunity to live, to propagate, to be immune to aches and pains—can there be aught else to seek? WE WANT THE EARTH! and fearful lest some indispensable item may have been overlooked in the previously prepared list, we mildly mention our wish for unrestricted opportunity to cater to all our artistic talents and ideals; to probe nature's innermost and outermost mysteries; to be practical persons or persons or mere "dreamers."

What keeps us from realizing these, our reasonable wants? The answer cannot be too often nor too forcibly stated. We are slaves. We must free ourselves; no other can tear the slave bandage from our brow. Our wants are not gratified on account of slavish submission to the presumptuous regulations of priest, politician, plutocrat; on account of suspicion of one another—poverty is an outcast always, a disreputable character even among the poverty-stricken on account of ignorance of mutual interest and similarity of conditions of all servants from street sweeper and shop girl, to soldier, engineer, farm laborer, and the occupants of the highest places in the "professions."

The earth is ours when we comprehend—and—TAKE IT.

VIROQUA DANIELS.

DISCORDS.

The purposes for which government is instituted, are the equitable adjustment of all human relations and the righteous conduct of human affairs.—The Flaming Sword.

Come off, Koresh! If you can name one government which has ever existed, whose actions were in conformity to any such "purpose," we will abandon the Anarchist propaganda. And of all governments the world has seen, theocratic governments have always been the worst, and most tyrannical. This principle would hold in a concave earth, no less than in a convex one!

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Ida Gatling Pentecost, who has sometimes been falsely accused of having broad and progressive ideas, has at last succeeded in entirely dispelling this impression, as the following news item makes clear:

Mrs. Ida Gatling Pentecost, wife of Hugh Pentecost, has recently published an article on "May Women Propose?" and she takes the negative side of the question. In the introduction Mrs. Pentecost says: "I can fancy no heart situation so intense as to justify a proposal of marriage from a woman, for the reason that it would be contrary to the essence and the fiber of her nature." She claims the men should be active and women attractive, and that while she may not actually make the proposal, she may make herself so winning that she will attract it. She further says: "If a man has not the courage to propose, he will not have sufficient courage for other things in life, and should not marry; and, on the other hand, if a woman cannot inspire and attract a man sufficiently for him to ask her hand in marriage she is unfit to become a wife." For a woman to propose Mrs. Pentecost declares to be "unfeminine."

Going still further, she says: "Difficulty provokes attempt; and pursuit pleases men. They care for nothing too freely given, too easily obtained." There is also a paragraph about "rights" in which she says: "I have no use for the ugly word nor for all the unloveliness it implies. I believe men and women are equals, but different. Men were made for women and women for men, but they were not made alike. Must gallantry die? Perish the regime wherein women's rights slay it. A dirge would follow. I like interdependence. Men and women have their own distinctive spheres. Man stands for power, woman for spirit." In conclusion she says she could never bring herself to propose to a man and that she would rather be an old maid, if she had not sufficient attractions to fire a man's heart and inspire his asking for her.

Her assertions are the stock platitudes which we have heard from mossbacks all our lives. Woman's whole object in life is to fit herself to become the doll-pet of some "masterful" man. Mrs. Pentecost would just suit Max O'Rell.

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T. B. Wakeman, in the Torch of Reason, declares that the Anarchists exalt "the new hedonism" above "the new heroism" and the lofty morality which Secularists are endeavoring to inculcate. It is true that we rank the welfare and happiness of men and women above artificial standards of "duty;" but we are surprised to receive a rebuke from Secularists for rejecting the principles of Christian asceticism. If ethical conceptions derived from distinctly Christian sources are to be retained, of what avail to claim emancipation from religious bondage?

J. F. M.

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Anarchy.—A social theory which regards the union of order with the absence of all direct government of man by man as the political ideal: absolute individual liberty.—Century Dictionary.

THE GLORIOUS FOURTH.

The Fourth of July, 1776, was signalized by the signing of the Declaration of Independence. This is an event which ought to be remembered; for it represents a forward step in human history. The progress of the world is by slow stages, the transition from one to another being marked by certain crises, when a long period of preparation finally culminates in some striking event. It is not the end of progress, but the beginning of a new era. Magna Charta, Luther's theses, the French Revolution, the emancipation of the serfs in Russia and the chattel slaves in America, all mark the passage from the old to the new, the end of one act or another in the long drama of human history. Some of these occurrences represent but short steps forward, especially from our present standpoint. Chattel slavery, for example, has merely given place to the grinding horrors of wage slavery. Nevertheless, if we read history aright, we shall find that every such step represents a necessary stage in the evolution of race consciousness. The stupendous conception of full liberty for all, so slowly making its way into human minds, could only become popularized through the experience of mankind in its passage from unrestrained tyranny through the various phases of partial liberty.

The Declaration of Independence is one of the landmarks, from which to learn how far we have come, and how much remains to be done. Short of the Anarchist position of an entire repudiation of the government of man by man, it is perhaps the noblest exposition of human rights ever penned by man. Indeed, the principles laid down in that remarkable document contain within them the death of all authoritarian institutions. It is the Anarchist alone who is today true to the spirit of the great Declaration, giving to it the wider application demanded by the needs of men at the present time. The equal freedom and equal rights pertaining to all men, the purpose of social existence, find their only genuine expression in the free society, wherein there are neither rulers nor ruled. If "governments derive their just powers from the consent of the governed," then must all force government come to an end. The Declaration expressly announces the right of revolution, and justifies any people in abolishing altogether a government which no longer meets their needs or secures their well-being. No political party in the country recognizes these principles today. Tried by the test of the foundation-document of American independence, the Anarchist is the only true American in the land! The "foreign importations" of tyranny, imperialism, suppression of individuality, centralized authority, and the like, must be laid at the door of Republicans, Democrats, Populists, Prohibitionists, and Socialists.

It is perhaps to conceal the fact that the lessons of the Declaration are no longer considered by the average citizen, that the recurring anniversaries of its birth are given up to paroxysms of noisy insanity. A degenerate mob seeks to make up in clamor for what it lacks in intelligence and principle. The barbaric firecracker is the fitting symbol of a nation which glorifies wholesale slaughter, and showers its highest honors on uniformed murderers. For us, however, it is most suitable to make the Fourth of July an annual occasion for reaffirming the principles of liberty on which our propaganda is foundod, and renewing our determination to stand by them to the end. J. F. M.

CURRENT NEWS.

The Democratic Convention was not exactly an epochmaking affair; but it made up in noise for what it lacked in intelligence. Bryan, whom I conceive to be an honest man, though utterly superficial, dictated the platform, with its silly 16 to 1 plank; but Croker, a man of precisely the same calibre as Mark Hanna, controlled the practical management of affairs. Political history has demonstrated that platforms mean nothing, and are never lived up to; while the management of a party counts for everything. Yet the asses who have been cheated at every election during their lives, will rush up to the polls next November, to give the bosses of one party or another the power over their destinies for the next four years. The convention chose as candidate for vice-president the tail of the malodorous Cleveland administration, a man chiefly noted for his zeal in spitting on the principles of civil service reform. This is the manner in which a "reform" party flops on its knees to the spoilsmen and office seekers. The platform advocates all the plausible palliatives, but shows not the slightest comprehension of fundamental principles of any kind. It dares not speak a word of protest, for all its professed sympathy with labor, against the monstrous bull-pen outrages in the Coeur d'Alenes, probably because the Bryanite Governor Steunenberg made himself the officious ally of McKinleyite militarism in its nefarious work.

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It is now about a year and a half since the close of the "war for humanity," which had the freedom of Cuba as its ostensible aim. The wholesale murder of bravely resisting Filipinos, and the robbery and starvation of friendly Porto Ricans, are among the resultant events. And even yet American troops remain in Cuba, apparently with no other aim than that of seeking a pretext for permanent occupancy. Talk about Chinese cruelty and hypocrisy! It cannot hold a candle to the manifestation of these qualities by "Christian" nations.

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France licking the dirty shoes of despotic Russia, and the United States kneeling to insolent Great Britain, are two of the most nauseating spectacles of the past fifty years. A republican government seems to excel all others in disgusting sycophancy; and the present maladministration in Washington has attained the "bad eminence" of eclipsing all its predecessors in this respect.

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THE ST. LOUIS STREET CAR STRIKE.

This is the ninth week of the strike, probably the greatest St. Louis ever had; results so far obtained are 16 deaths, and some 175 injured, and no end in sight.

"Anarchy"—as the papers call it—has ceased to reign. The town is "cooling down" again; and in my opinion the strike is lost—lost for the reason that "Anarchy" ceased to reign, for as long as strikers and others applied force: throwing stones at cars, obstructing the cartracks, cutting wires, beating and clubbing passengers, and anoyed the scabs in any imaginable manner, it looked very blue for the car company. All this has ceased; and "order" was restored by 2500 special deputy sheriffs who did militia work, aided by 300 special policemen. Almost forgotten are the most outrageous sights and scenes inaugurated by scab motor-men and conductors, by mounted police and deputies, who used their guns and revolvers at the slightest provocation, and in most cases without any reason whatsoever; forgotten are insults heaped upon labor by City and State officials, who sided with the car company in every scheme to make the strike a failure. The vows for revenge changed into silly cries of: We want justice, justice from a corrupt City and State Government—!

Most of the scab cars are already well filled with passengers; and public sympathy is a fickle thing, lasting but a few weeks. The Street Car Company knew this full well and with 90 millions of stock, (even if half of it is water) and a corrupt Government on its side, there is no reason why it should grant the demand of the strikers. To give an object lesson of the strong arm of the law, a judge sent 3 girls of 15 years for 2 years to a reformatory for attacking a woman that rode on a car, while another judge with more common sense called the deputies hired thugs, exconvicts, etc., and sentenced two of them for drunkenness and disturbing the peace to a fine of 75 and 40 Dollars.

Most of the scabs are experienced men in the line of scabbing, during street car strikes, and were brought from Philadelphia, Kansas, and Cleveland, where they had been scabbing during former strikes.

Those who have remained loyal to the strikers and their own union principles, are the members of the various trades unions. They not only assist the strikers financially to the utmost extent of their treasuries, but also refuse point blank to ride on scab cars. They patronize the "bus-lines," all kinds of vehicles rented or bought by the strikers, and driven by strikers all over the city. The wagons are often crowded, but cannot meet expenses.

Some of the large factories doing business with the car company are trying to compel their workingmen to use the street cars, by threatening with discharge. On the other hand, it would not be surprising if one of the "learned judges," by request of the car company, will give out one of these "sweeping injunctions." against the strikers bus-line, declaring the wagon a nuisance and danger to the good people of St. Louis i. e. the car company.

Another feature of the strike is the arresting of the two dynamiters. Police investigation brought to light that both were hired by the car company as detectives; that they obtained dynamite, and tried to induce others to blow up cars; that they hid dynamite, and afterwards "discovered" it; and that they probably did all the dynamiting by order of the car company.

The loss and expenses of the car company, and the city are runing into the million; the taxpayers are kicking nevertheless, they have to foot the bills—what are the taxpayers here for if not for to pay the expenses of the glorious system which they uphold?

St. Louis, Mo. C. N.

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OBSOLETE PATRIOTISM.

The Fourth of July just passed may be distinguished for its lack of patriotism. The old fashioned, whoop 'em up, grand old forefathers, independence, liberty and glory oratory of a hundred and twenty-four years use, was conspicuous by its absence. Noise and fire and flags were in evidence as much as ever; for the small boy will never, no never while a particle of Young American blood runs in his veins, give up his prerogative; one day in the year he has always had the privilege of making all the noise he desired, and, shall that sacred right be now suppressed? Never! He vows it by all that life holds dear. But few people "celebrated." The Declaration of Independence was not read, except in out of the way neighborhoods where they do that and hurrah for Washington as regularly as they kill turkey for Thanksgiving Day and go to church on Sunday. Jefferson, Patrick Henry and Thomas Paine were not mentioned; the "spirit of '76" was not referred to; the glorious success of our free government was not dwelt upon in any of the live, up-to-date centers of the country.

For, do you realize that first thing we know it will fall to the radical element of the land to do the patriotic for the whole nation? It is becoming obsolete to talk the oldfashioned, forefather, free and independent sort of patriotism; it is up-to-date now to refer to Jefferson, as a "hotheaded, restless reformer," and the Declaration of Independence as an illogical, impassioned lot of mouthings from a set of ill-constructed, thoughtless radicals.

The old kind of patriotism has served its purpose, but cannot be used to advantage any longer. It has been scientifically demonstrated that the people of a country are not the best suited to determine what is for their own good and that the good of the human race can be best decided by a strong, military government with a dictator of emperor at the head of it. It is no longer "radicalism" to believe that capital punishment is invasive; but rather the new radicalism would kill off everybody who interferes with or is an obstacle in the way of the spread of the new civilization—that is modern commercialism. The new spirit of radicalism sees "scientific thought" only in that which brings "the greatest happiness to the greatest number" (and that is to be decided by the strongest military powers) and individuality is no longer to be considered. Personal liberty is "an eighteenth century abstraction," and at all costs of personal life or suffering, "capital must be protected" according to the most scientific modern spirit.

The American people will stand an abominable amount of inconsistency; but it is feared that even they will not endure Philippine, Porto Rican and Hawaiian methods, and the soon-to-come imperial policy as applied to the American people themselves together with the oldfashioned, revolutionary patriotism. And the change of front is slowly, skillfully, and certainly being prepared. Watch, fellow men, and see in not too

prominent papers throughout the country, the carefully prepared editorials leading towards imperialism; the little articles by writers not too popular suggesting the change subtly; the ce sation of appeals to the old spirit of independent, patriotic enthusiasm. I would not like to say that R. B. Kerr is in the employ of the new and undefined party; but just such articles as his in the last Lucifer and well answered by the editor, are the kind that suit.

We as radicals, cared little for patriotism when it appealed to the narrow prejudices of the people and was fostered to build up the military spirit; but when even the degree of independence which our forefathers reached comes to be derided, and the spirit of might over disregarded personal liberty comes to be considered as the most "scientific" and enlightened principle of the day, it behooves us to rush to the rescue of that feeling that has been fostered for a century and a quarter, but is now to be eliminated; let us keep Fourth of July along with the Seventeenth of March, the Fourteenth of June and the Eleventh of November, if the conservatives deem it policy to give it up. Each of these dates marks a point of progress of the human race towards liberty—let them not be forgotten. "Independence Day" should mean something more than noise, jingoism, self-laudation and boastfulness; it full of a noble significance. L. M. H.

NON-SUPPORT.

Colorado lawmakers saw fit to make a law to compel a man to support his wife and family. If the law be good at any time, this law *may* be useful sometimes; but I lately witnessed its administration in a case here in Fort Collins, which more than ever confirmed me in the opinion shared and taught by Free Society that man made laws are simply among the traps to catch money and are a positive detriment to the people. A woman here the other day had her husband arrested and thrown into jail for "non-support." The trial was to com" on a certain day. As I knew something of the parties, my natural curiosity to peep behind the scenes of the legal prosecutions prompting, I was on hand, being the only spectator aside from relatives, and a few of the usual habitues of the corridors of the County Court House.

Six men "goood and true" were sworn in as jury—the witnesses were examined—these consisting of the injured wife, the complainant, her mother and her father. Nowitnesses were called for the defence, as all the testimony of the prosecution plainly proved the innocence of the husband of the charge. The wife's testimony showed that the husband had gone to Denver for a few days while she was visiting her parents here, without her knowledge and consent, having first left orders at the grocery where they traded, for no credit to her until his return. This so incensed the wife that, after making a trip to Denver in a vain effort to find him, she on her return, presumably under advice or with the connivance of her family, had the warrant issued for his arrest, as she said that was the only way she knew to "make him come back!"

The jury, notwithstanding this evidence, after some forty or fifty minutes consultation, returned a verdict of "gu lty." To me this was most astonishing; but I soon found I was cutting my eye teeth rapidly.

The county judge, presiding, sentenced the young man to one day's imprisoment in the county jail and to pay the costs. "Ah!" said I to myself, "the wife is quite impecunious; and *somebody* must pay!"

The previous facts made this case interesting. The defendant, (son of a friend of mine, a radical woman) still lacked two or three months of being nineteen years old. A widow of thirty, mother of a boy of six, had inveigled or as he told me "scared" him into a marriage nearly two years before, to the grief of his parents who, after all, made the best of it; and the boy took his "bride" to his father's far away ranch, where he was a good worker, but not as a wage earner, being simply one of the family. Realizing more and more the mistake he had made the boy revolted quite decidedly, when he found that he, that is, his father, had numerous others of her family as dependents.

But on the witness stand this wife confessed that she never asked him for anything she did not get, and that he had always been good to her. He assured me he had no ill feeling against her, but pities her; he was simply tired of the legal yoke he had fastened upon himself; and though he confessed that he had been a fool—he did not propose to stay a fool.

As to paying the costs; he simply refused to impose any more expense upon his father, and believing he could not earn four dollars a day any easier, disappointed the "cost" men by deciding to serve it out in jail, where he received two dollars each day when idle, and two more if he did any work, such as taking care of the sheriff's horse, etc.

Some two or three weeks after, I called in the sheriffs' room to enquire after their prisoner. "Oh, he's been gone a week," said the deputy. "Where has he gone?" I enquired. "Gone back to his fathers ranch." "Ah, ha!" I laughed to the several officials present, who knew me well, who were drawing good salaries for useless work, "you catch a man in the meshes of the law, and hold him until you don't know what to do with him; and then you let him go! Fine thing, the law!" The smile which greeted this too candid remark was faint of course; but as they know I love them perhaps I am forgiven.

The spiteful action of the wife has precipitated the impending separation between the couple, so all things work together for good—at least for our discipline and development. ALBINA WASHBURN.

A PARTHIAN SHAFT.

I do not know that I see anything "invasive"—detestable word!—about that law requiring children to be vaccinated before admissio n to the public schools. Of course, any law is idiotic; but the sacred right of every man to have the small-pox at his own risk and cost, scarcely involves the right of sending it to school where children whose parents don't want it, for the children or themselves, do congregate. That will naturally be resisted by parents who object to small-pox. They will say, though Anarchists, "Friend, thee isn't wanted here! If you like the small-pox, remember we don't. The State abounds in antres vast and deserts idle. Go there, and small-pox to your heart's content!" The fine for non-vaccination is clearly an invasion of the sacred right to have small-pox; and, as such, I always opposed it. But lovers of small-pox who want their children's minds "poisoned with State education," evidently support the public school system. Why, then, should they object to take it with conditions deemed prudent by their god Majority? The movement in favor of ignorance must try again.

Eau Claire, Wis. C. L. JAMES.

HITCHES IN THE BRAIN.

In No. 32 of Free Society, Comrade Morton characterizes the remark of the Flaming Sword that "people with hitches in their brains have something to tie to" a "clever retort." I can see nothing in that retort but a rare admission made by that strange character, the "heaven-keeper" Cyrus Teed.

It is true, that folks with hitches in their brains have something to tie to. Of course, they have—just like all the rest of the folks who need crutches and hitches to support their gods, devils, etc., etc., with—to tie their spooks and other superstitions to.

It is also gratifying to learn that Comrade Morton found "many good radicals among spiritualists." I have run across a number of them myself. Some of them only use radicalism as a means to an end—that is, as a bait wherewith to catch converts to their strange and weird spookism. Others—thoroughly well meaning and honest people—become so charmed with the affairs of "summerland" that they have no further use for the business of this "vale of tears."

It is by no means necessary for people to swallow the contents of a university in order to become a good radical; but it certainly does require a little good, sound, common sense; and people who are persuaded to believe (which is the negation of knowing) in something that cannot be demonstrated—are generally more or less unsound, unreliable and apt to be carried off by any trashy fad that is in opposition to radicalism; they cannot distinguish between sound philosophy and irrational speculation; their diseased imagination carries them over the boundary of reason.

THE TRANSLATOR.

COMMENT.

I have taken no brief to espouse the cause of Spiritualism. Like all other theories, it must stand or fall on its merits; and the space of an Anarchist paper is too urgently required by other matters to be largely occupied with a discussion of the validity of this or that speculation. Whether Spiritualism is a sound philosophy or an irrational superstition, is purely a question of fact, to be determined by evidence and argument, not by dogmatism and abuse. There are millions of Spiritualists in this country; and no wholesale generalization concerning their character can be accurate. Fools, sensible people, bigots, broadminded thinkers, hypocrites, honest men and women, conservatives, radicals, may all be found in the ranks of Spiritualists, just as they may all be found in the ranks of Materialists. When I am happy enough to find a man who believes in liberty and is working for its realization in social life, I am glad to hail him as a comrade, without inquiring whether he be a Spiritualist, a Materialist or a Metaphysician. J. F. M.

A FABLE.

There was once a burglar who broke into the residence of a Doctor of Divinity, with the purpose of benevolently assimilating sundry valuable articles possessed by the reverend gentlemen. While the burglar was engaged in this task, he was surprised by the clergyman, whom he at once covered with a revolver to prevent him from making an outcry.

The pious man resolved to appeal to the burglar's conscience, and exhorted him to refrain from the intended robbery, telling him that if he persisted in his evil ways, he would lose his precious soul. "That would have been true," replied the burglar, "had you preached it to me before I pried open your window; but now that I have commenced the theft, these moral questions have nothing to do with the case."

The clergyman was greatly shocked at this reply, and the lack of morality which it indicated. "My dear brother," he said, "do you not know that it is always wrong to commit a crime? Repent while there is yet time. While the lamp holds out to burn the vilest sinner may return."

The burglar shook his head. "A year ago," he said, "your appeal might have moved me to repentance. But it is now too late."

"Oh, sinful man," cried the D. D., "what horrid crime have you committed that your conscience is so dulled?"

"This is my first offence," replied the burglar. "But last Sunday I heard you preach a sermon about 'Our Duty in the Transvaal.' I then learnt from your holy lips that when crime was once begun, it was the duty of every patriotic citizen to assist in completing it. As I am nothing if not patriotic, I will thank you to help me pack your silverware in my bag. Otherwise I will be compelled by manifest destiny to fill you full of lead."—Justice.

A LOSS TO THE MOVEMENT.

From Chicago comes the sad news of the death of Comrade N. H. Burmin. His whole life was a struggle and protest against the injustice of existing social conditions, the bitterness of which he himself tasted in no slight degree. He was well informed on economic issues, and thoroughly devoted to the Anarchist propaganda. He was a true friend and a devoted comrade.

Literature.

Marriage and Morality. By Lillian Harman. *Judgment.* By William Platt. *The Regeneration of Society.* By Lillian Harman. Nos. 2, 3, and 4 of the Light Bearer Library. Chicago, Ill. M. Harman, 507 Carroll Ave. Price 5 cents each. For sale by Free Society.

Each of these booklets is a valuable contribution to the literature of sex reform. The essays of Lillian Harman are marked by clear logic and incisive expression, presenting the true basis of sexual liberty. Her delicious power of sarcasm is best evinced in "The New Martyrdom," a shorter essay included in the last-named of the three works. William Platt's drama is powerful, and thought-awakening. The student of sex reform needs these works, to keep abreast with the movement; and he or she who has given but little attention to the subject will be greatly instructed by a careful perusal of them.

In San Francisco.

James F. Morton, Jr., will lecture in Turk Street Temple, 117 Turk St., on the following evenings, at 8 P. M.

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For Dayton, Ohio.

Comrade Frank Rice, 87 Walnut St., desires us to announce his intention of starting a society for the broad discussion of all vital questions. He will explain details to any who communicate with him; and expects to make his movement of service to the propaganda.

CHORDS.

Lieutenant-Governor Woodruff has a party here with him at the Bellevue. Mrs. Woodruff is telling with a great deal of glee about the innocent query of a six-year-old boy in the party. They were discussing the advisability of Roosevelt accepting the nomination for vice-president, and some one said he ought to take it because there was always a chance he might succeed to the presidency in case of the death of President McKinley. "Why," said the little fellow in a wondering voice, "if Mr. McKinley died, wouldn't Mr. Hanna still be president?" —Washington Cor. N. Y. Tribune.

A Western college has made Mr. Hanna a doctor of laws. Mark has been doctoring laws for a good many years already. Are we to suppose that heretofore he has only been a quack?—People's Republic.

"The American," published by Wharton Barker, at Philadelphia, appears to favor the Cincinnati nominees—Wharton Barker for president and Ignatius Donnelly for vice-president. Now, if some other paper will hoist the same ticket, that will make two.—Ref. Press.

"When," asks Senator Bacon, of Georgia, alluding to the island of Cuba, "shall we carry out our pledge and leave the island to its own inhabitants?" The only admissible answer to be drawn from current events in Cuba is; When there is nothing left that can be stolen or carried away.—National Advance.

The Kansas City convention proposes thet the asses shall change riders; but a change of riders won't help the asses. —Social Democratic Herald.

MAKESHIFT LOVES.

It is a sin to compel people to live together who make each other wretched. If either, or both, desire to be freed from the other, why compel them to a lifetime of misery? It is a sin for people who are diseased or disagreeable to each other, to live together and bring children into the world, cursing them physically and mentally.

However, because one has chosen unhappily, and desires to find a more congenial partner, is no proof that love of variety is a normal condition of human kind; it only proves that an unfortunate choice was made.

When one finds a congenial friend, that one, whether man or woman, satisfies him in certain directions, but not in all directions. Another friend satisfies in other directions; and all are loved and valued. But when the soul-mate is found, there is no comparison between the love for the soul-mate, and the love for friends. This is the normal order; but because of universal disorder, the soul-mate is rarely found; and the desire for variety among these unsatisfied makes it appear to a short sighted observer as if desire for variety was a condition of nature. It is a result of the perverted condition of nature; so long as people choose husbands and wives from mercenary motives, for support, for sexual gratification, for position, etc., so long as men and women choose ignorantly, and live ignorantly, so long as they are falsely educated, and the life forces wrongly directed, so long as the thought looks down, instead of up, and the lover looks to self instead of to the other, so long will unsatisfied souls desire new loves.

Those who enjoy sexual pleasures for the sake of physical sensations, reap their reward; but this is not love; and the delights of love they cannot know. When these enjoyments are very harmonious, each has a pleasure in the other which they call love. It is a combinations of friendly love and sex love; but it is very far from marriage love. There may be union on the physical plane, and union on the mental plane, and much enjoyed, yet still variety desired; but when there is a blending of souls, there is no more question, and no desire for any other in the same relation.

This is not theory; it is what proves in the lives of the human kind. The highest course would be, to teach that variety should be permitted, because of the condition of the people; and that as they grow in intelligence and love and nobility of motive, desire for variety of sex mates will vanish, and marriage love become universal.

What we have to do today, is to petition that people be left free, and that social instead of civil laws regulate marriages. Marriages in this country are the personal and private affairs of those contracting them; and it should be a personal and private affair, when any two desire to separate, except one or both appeal to the law for justice which the other withholds.

There is never any permanency in any physical or material enjoyment, except it is rooted in love; and all varietists testify that there is no permanency in their delights, except through new magnetisms. They cannot know until they experience it, that where there is soul love, there is never ending variety and newness and increasing delight in the one loved. To growing souls every day brings deeper insight, stronger love, and ever more beautiful unfoldment.

It is easy to distinguish between the makeshift loves and the true loves; for one is ever kindling and fading, and depends on physical conditions; while the other grows brighter and stronger with the passing years, and is free of physical conditions.

Let us make a clear distinction between these makeshift loves and true marriage love, and seek to teach our brothers and sisters how to find it.

MABEL GIFFORD.

The Letter-Box.

John W. G., Noonan, Mo.—C. Nold, 110 So. 16th St., in the city you name, can give you information as to other comrades there.

R. E. L. F., Soldiers Home, Cal.—Thanks for M. O. We will enlarge the paper, as soon as comrades make it possible for us to do so, and hope it will be at an early date.

H. L. H., So. Middleton, Mass.—Every issue of Free Society is numbered. Compare the number on your wrapper with that at the head of page 4 of the paper. The difference between the two shows how many weeks you are ahead or behind. The price for back volumes of Free Society is 75 cents. Thanks for good wishes.

J. C., So. Manchester, Conn.—I have not visited Baltimore, so am not competent to form an opinion of it as a place to live. Tastes will always differ; and no place is without its faults. Still for my own part, I much prefer the Pacific Coast to any other region I have seen. The climate is mild and delicious; and you should be able to make a living at your business in Tacoma, Portland, or San Francisco. J. F. M.

B. G., Leeds, Eng.—A Spies' Autho-biography is out of print. The other pamphlets were sent. Excuse delay.

E. G., Spring Valley, Ill.—You will find the amount donated by the group "Affames" acknowledged in the "Enlargement Fund." Many thanks! A. I.

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